

A PATTERNE

For WOMEN:

Setting forth the most
Christian life, & most com-
fortable death of M^{rs}. L V C Y
late wife to the worshipfull

Roger Thornton Esquire, of
Little Wratting in
Suffolke.

Whereunto is annexed a most
pithy and perswasive discourse of that
most learned & holy Father I A N O M,
bring his last speech before his death,
which is able to rouse vp the most
drowny and dead in sin.

And finally, the last most heavenly
prayer of the sayd I A N O M, a singular help
for a poore soule, wrestling with the
pangs of death, to alledge
her selfe vpon our
SAVIOR.

By I. M. Bachelor of Divinity.

LONDON,

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TO
THE ETERNAL
MEMORIE OF
THAT MOST RE-
NOWMED AND
BEST DESERVING
GENTLEWOMAN
LVCY,
LATE WIFE TO
ROGER THORNTON
ESQUIRE,
WHO DYED IN
WRATTING PARVA
IN SUFFOLK, DECEMBER: 21.
ANNO SALVTIS HY-
MANE 1618 BVT
EVER LIVETH
WITH GOD.

JOHN MAYER THE
MOST VNWORTHY PA-
STOR OF THAT CHVRCH,
AS HIS LAST BOVNDEN DVTY
TOWARDS HER, HIS LO-
VING PATRONESSE
CONSECRATETH
THIS SLENDER
PAPER
MONUMENT.

TO THE
WORSHIPFUL
and singularly religious
ROGER THORNTON
Esquire, my very good
Friend and Patron, and to
the hopefull branches of his
late cut-off Vine, the com-
fortable fellowship of
God the Holy
GHOST.



I *t is a saying :*
Dies dolo-
re minuit:
Time lessen-
eth griefe :
which if it bee true, I may
seeme to misse of my marke,
by bringing again to remem-
brance your inestimable
losse : seeing to remember a
grievous accident, is to rub

The Epistle.

ener a sore, and to increase
paine, when time had well
nigh worne it away. But to
set forth the praises of the
dead, & to erect monuments
to their memory, and (I know
not how) though no subsidia
mortuorum salues unto the
dead, yet solamina viuorū,
by the practise of all ages,
comforts of friends surui-
uing. And not without
cause, seeing it is promised,
that the memory of the iust
shall be blessed, & the name
of the wicked shall rot. Pro-
10. 17. Wherefore in all a-
ges, men haue been carried,
as it were, by a secret instinct
thou to seek the continuance
of the good memory of their
deceased deare ones, and so
haue had some solace by the
remai-

Consolatory.

remaining shadow, which they could not have by the fading substance. Thus Iacob set up a pillar to his best beloved Rachel, and Absalom being conscious to himselfe of his ill desert, for which it was likely, that his memory should not without a Monument, set up a noted pillar in his lifetime, to continue his name after death, 2 Sam. 18. 18. The Mausoleum built by Artemisia to her deere husband deceased, hath bene, for the statelynesse, one of the seven wonders of the world: And it is incredible to recount what costly Pyramides Turkeish Emperours have built for the continuance of name. And some have dated so far,
A 3 that

Gen. 35.

20.

The Epistle

not content to haue the memories of their friends thus continued, as of excellent men and women they haue delighted, in procuring diuine honours vnto them, as vnto he and she gods. But the witty scoffe of Agelilaus King of the Lacedemonians may well bee applied vnto such, who when the Thracians would needs put diuine honors vpon him for his good deserts towards them, sayd: Deos vos ipsos prius facite, tum deificandorum hominum potestatem vobis esse credam. First make your selues gods, and then I will beleue that yee haue power to make other men gods. Wee are not of those Christians, that doe thus

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thus, robbing God of his honour, honour the Saints of God departed, or such as by excessive cost robbing the poore, seeke to enrich the tombs of the dead. As rom saith of the costly Churches and Monasteries built to the honour of Saints, so may we iustly say heere. Quis tam insipiens est, vt non intelligat, quod talia zdificia non cedunt ad Dei gloriam, sed ad mundi pompam? Who is so foolish, that he doth not understand that such buildings tend not to the glory of God, but to worldly pomp? And againe, Qualis potest esse iustitia munerare mortuos, & spoliare viuos? What righteousness can this

The Epistle

be to honour the dead, and
to spoyle the lining I we print
and paint, carue and graue,
anely for their iust commen-
dation, that we may remem-
ber, that as their memory
liueth upon earth amongst
men, so their soules liue al-
wayes amongst Angells in
heauen; and that hauing
them still, as patternes before
our eyes, we may be whetted
on to an imitation of their
vertues, who haue so happily
runne their race, finisht their
course, and already recei-
ued the crowne of righ-
teousnesse. This Worthie,
whom I heere describe, de-
serued more cost then I haue,
or was able to bestow, and I
confesse that her excellency
compared with the simplicity
of

Consolatory.

of this rapsody, or hastened
labour of mine, hath hitherto
so deterred me from making
it publique. But now, be-
cause I see it is expected, and
I might otherwise be bla-
med at many hands, for neg-
lect of so great good deserts,
I haue aduentured it forth,
and if I haue not so fully di-
spayed her colours, as I
might, the fault was in your
too great secrecie, through
which; her singular, pious,
and charitable acts done by
her in so great closenes, were
hidden from my knowledge,
so that I could not insert
them. And because it is for
her memory, that I haue
done this, I haue diuided it,
denoting to her as is most
proper, the dedication; and

The Epistle.

Pro. 31. 29.

to you the consolation. Wherefore take that which is yours, and whereof yea haue iust cause, hauing a wife, a mother already so highly aduanced in heauen: of who I may without flattery, to my knowledge, vse the words of Lemuels mother, Many daughters haue done virtuously, but thou surmountest them all. It is not, if it bee duly considered, your losse, and but her gaine, though I confesse it a great losse to vs all, for with the losse gaine redounds vnto vs. Whilst shee liued, wee could haue onely the comfort of one in the iourney with vs, now shee is dead, we may haue the comfort of one, our iourney-fellow safely come to the end of

Consolatory.

of the way. And this is a double comfort, the one for that one of our neere fellow-members is gone from miserie to glory, the other for that in her wee haue beene more confirmed, who saw her ioyfull end, so many as walke after him. For wee ought to reioyce with those that reioyce, and it was the ancient custome of the Church of God, and now is to giue God thanks for the happy departure of good Christians, in regard of their breaking the ice before vs, to the confirming of our hope, when wee shall follow after. Vnto this monument, for the further garnishing, I haue added a discourse of another Saint dying long agoe, which deserveth

The Epistle

meth to be engrauen in marble with a pen of iron. And this I haue done to supply my wants, through defect of memory, in setting downe her speeches and prayers: For looke what is heere spoken in exhorting, in comforting, in reforming, and in praying, was all in effect spoken by her, if a register heerof had bene made. And I haue made this addition therather, that all the world may know, that in what faith, and hope, and affections, and iudgements, good Christians amongst vs dye now a dayes in the same faith and affections the most learned and holy seruants of God died inelux hundred yeeres agoe. For let who so will look
with

Consolatory.

with a single eye into this Treatise, and he shall plainly see, that Ierom held a particular faith, prayed only to God, professing great boldnesse, for that Christ was his brother, renounced all merit of his owne workes, and beleeued to passe immediately to heauen, being shaken with no feare of purgatory fire, with many poynts more, which may easily bee gathered. But I forget my self, I write too long an Epistle before so brieue a worke. I conclude therefore, and pray the God of comfort to fill you with true heauenly comfort to the end. Amen.

Your Worships in all
duty to be commanded in the Lord.
I. M.





Luk. 2. 29, 30.

Lord now lettest thou thy
seruant depart in peace,
according to thy word:
For mine eyes haue seene
thy saluation.

THese are the
words of Si-
mon an old
man that
feared God,
who in all likely-hood by
reading the Prophecie of
Daniel, Chap. 1. 9. & fin-
ding out that about this
was the time of the *Messi-*
ah, prayed to the Lord,
that he might bee so hap-
py,

py, as to see him before
 his death, wherunto the
 Lord condescending,
 promiseth that he should
 not die before he had seen
 his Saviour. And accor-
 dingly moving him by
 the Spirit to goe to the
 Temple, when his Savi-
 our being now a childe of
 fourty dayes olde, was
 brought thither with an
 offering according to the
 Law, he granted him his
 hearts desire, and gaue
 him a sight of him, whom
 for ioy he taketh into his
 armes, and yeelds him-
 selfe to dye, in singing,
*Lord now lettest thou thy
 seruant depart &c.*

In these words are two
 things: *Simeon fight,* and

Simeons

*Simeons ioy : His sight,
Mine eyes haue seene thy
saluation : His ioy, Lord
now lettest thou thy servant
depart in peace according to
to thy Word.*

For the first: *Mine eyes:*
that is, not onely the eye
of my minde, with which
I saw him long agoe, but
also the eies of my body.
Thy saluation] that is, thy
Sonne, by whom the sal-
uation of the Elect is
wrought, who for this ex-
cellency aboue other sa-
uiours, is called Saluation.

Hence we may obserue
that some obtain so great
fauour at the hands of the
Lord, as to see with their
eies, whilst they live in
this vale of miserie, the
Sonne

Dott.

Sonne of God, and their eternal saluation wrought by him. This fauour had *Simcon* and *Anna*, and many faithfull, both men and women in those daies who not onely with the eies of their minde, but euen with their bodily eies also saw their saluation. And all the faithfull in all ages, both before and since the birth of *Iesus*, haue beene made partakers of this fauour, with their eies to see their saluation. Of *Abraham* the Lord saith; *Abraham desired to see my day, and saw it, and reioyced*: And of the rest *S. Paul* to the Hebrewes saith, *They all died in faith, and obtained*
not

Ioh. 8. 56.

Heb. 11. 13

not the promises, but saw
them a farre off. And since
the death of Iesus, all the
belceuers haue scene, and
haue heerein beene more
blessed then they which
seeing with their bodily
eyes beleueed. According
to which the Lord Iesus
himselſe teacheth, when
Thomas would not be-
leeue till he had seen with
his bodily eyes Iesus risen
again, and felt him with
his hands, saying; *O Tho-
mas, thou hast scene, and be-
leeued, blessed are they that
haue not scene, and yet be-
leeue.* So that it is a grea-
ter fauour not to see with
the eyes of the bodie, and
yet to beleue, then to see
with these eyes, and so to
beleue.

Ioh. 20. 29.

beleue. And of this fa-
uour did this our deere si-
ster partake, whilst she li-
ued in this world, her eyes
did see her saluation, shee
did constantly beleue in
Iesus Christ, and only re-
lied vpon him for the ob-
taining of euerlasting life.
And whereas some things
doe trouble the sight of
the eyes, and some things
againe do help and cleere
it, shee that obtained a
more cleere sight by re-
moving the hinderances,
and vsing the helps most
carefully. The things that
trouble the sight are sins,
and the thing that hel-
peth, is the eye-salue
of the Spirit, that is the
annoynting of the Holy
Ghoſt.

Ghost. For the Church of Laodicea living in sin is reprov'd, as miserable, poore, and blinde, and for remedie is counselled to buy eye. salve of the Spirit. Even as the bodily eye (saith S. Augustine) which is made to behold the light, if dust or any offensive thing rusheth into it, it is so troubled, as that it is not only not able to behold the light, but must be hidden from it, as not able to endure the light, for that it now becommeth hurtfull to the eye: so the eye of the minde, by sinne is made unable to behold the Lords Salvation, yea it is rather troubled at it. This excellent Saint of God knowing this, did alwaies
most

Reu. 3. 17,
18.

Aug. Mat.
Hom. 18.

most carefully shunne all sinne, keeping a most diligent watch ouer her waies, and by the daily humble acknowledgement of her infirmities, had her eyes cleered from the dust of sinne. And as touching the annoynting, this was plentifully diffused vpon her soule, there being in her a most fragrant smell of all Christian graces.

Luc. 10. 42

First, she was annoynted with a heavenly zeale as *Mary* the sister of *Lazarus*, who thought that one thing necessary her delight, was to sit at the feet of Christ, with all diligence to heare him preaching in the ministry of his holy word.

Neither

Neither the length of the way, the cold and wet of the winter, neither the busineses of the world could hinder her feet from comming to the house of God, Vpon the Lords daies, vpon Lecture-daies, and vpon euerie occasion of preaching, she was seene with the forwardest about the Lords Seruice. In her priuate familie, prayers morning and euening, reading of the Scriptures, and singing of Psalmes, were neuer wanting in manie yeeres. Besides, that the Sermons were most carefully rehearsed, seruants and children duely instructed, and manie heauenly

Phil. 3. 10.

Chrysost.
Math.
Hom. 2.

uenly speeches by her continually ministred, to the breeding of grace in the hearers. By this heavenly exercizing of her selfe, then shee had her conuersation in heaven, and so could not but see her saluation there laid vp.

Sicut corpus quod aëri puritate perfruitur, &c. Even as the bodie (saith Chrysostome) which liueth in pure and cleare aire, enioyeth health, and a more cleere sight, but if in a thicke or smoakie aire, it is much annoied hereby: So the soule, which is exercised in heavenly, seeth the things of God more cleerely, whereas the smokes of manifold worldly

ly

ly bulesse much troubleth the sight.

Secondly, shee was anointed with wisdom, as *Abigail*, who is sayd to be of excellent vnderstanding. Shee did not lose her time in hearing, reading, discourse, and meditation; but profited more then many more ancient, to apply that of *David* vnto her: *I am become wiser then the ancient, because I keepe thy commandments.* Such was her vnderstanding, as that she could readily recite fir texts of Scripture for any purpose, and finde them out, and for harder places, by singular labour, she attained good
B skill

2.

Psal. 119.
100.

Heb. 5.

skill herein. She was not like the dul Hebrues, that were like babes in vnderstanding, when by reason of the time they might haue beene Doctors: but her knowledge with the time increased, so as that like a teacher, she was capable of great mysteries. Old nature was not so in her, as that she should be blinded from perceining the things of God, but the new Spirit gaue her an vnderstanding of all things, as it is sayd; *The* naturall man perceiveth not the things of God, but the spiritual man discerneth all things: She had doubles then a cleere sight of her saluation given by God, seeing

1 Cor. 2.

14.

seeing that they which are thus inlightned, have received the Spirit of God, whereby they know the things given them of God.

1 Cor. 2. 12

Thirdly, shee was anoynted with true loue, causing in her plenty of good works, as in *Doreas*, her loue was exceeding great, both toward God, and towards her neighbour. Of God, her loue was so great, as that shee burnt with the fire of earnest zeale for his glory, stoutly, even beyond the strength of her sex opposing sinne, and maintaining vertue in those that were about her. As *David*, in setting forth his zeale,

3.

Acts 9. 35.

Psal. 101. 7

so it may truely be said of her; *A wicked person shall not stand in my sight.* If any were neere in alliance, or great in worldly respects, yet if they were notorious for sinne, she tooke no delight, but rather a lothing of their company. 2 For the love of God, she kept a continuall watch over her wayes, lest she should offend against his holy will: no childe is more afraid of offending the father or master, then she of offending God. 3 Because that notwithstanding all watches, sinne cannot altogether be kept out, shee was not a little troubled for her frailties and falls, being alwaies
glad

glad when the Lord took the matter into his owne hands, by chastizing her with sicknesse: for then, and in health time also, shee did much complaine of her sinnes and forgetfulnesse, for which it was necessary to be corrected. Her continuall bewailing, and often mourning, euen with teares, when wicked cursed speakers were in presence, did plainely shew such an heart as *Lots*, so taken vp with the loue of God, as that hearing and seeing any thing against God, could not but vex the hart inwardly with sorrow.

Of her neighbour shee had also a true loue, not

2 Pet. 2. 8.

Iob 31.16,
17.

Vers. 20.

in word, but in deed: She
had loue of almes-deeds,
which she plentifully per-
formed to the poore, as
*Iob, not eating her morsells
alone, but the fatherlesse did
eat part with her, from her
youth vp, the poore were num-
bered vp with her, their
loues blessed her, for that
they were kept warme with
her fleeces.* Whilest shee
liued, the hungry could
not goe vnfed, the naked
vncloathed, the sicke vn-
uised, plentifully the
Lord had dealt vnto her,
plentifully she gaue to the
Lord againe in his poore
members, appointing
continuell releefe to bee
giuen to the sick and nee-
dy, in such places of great
pouerty,

pouerty, as wherein shee
liued not. 2 She shewed
loue, by admonishing the
disorderly, instructing the
ignorant, and exhorting
the backward in religion,
by all meanes prouoking
to loue and good workes.
O how great was her care,
that her whole household
and all her neighbours
might serue the Lord, that
it might goe well with
them for ever. 3 Her loue
was exceeding great to-
wards Gods Ministers
and all Saints, reioycing
alwaies to entertaine such,
and to be in their compa-
ny. 4 Her loue was such
towards all, as that shee
would not giue offence to
any, by speaking ill of
B 4 them,

2 Cor. 13.

Mat. 5. 8.

Ieron: epist:
14 part: 3.
cap: 1.

them, neither did she delight as many do, to heare ill reports against others. Wherefore her religion was not vaine, as all is without loue, but it was a true religion, her purity was in heart and in truth, and blessed are the pure in heart, for they shall see God. Her life was a continuall laying vp of treasure in heauen, and therefore she could not but see heauen to be her dwelling place. She led a right Angelicall life, as *Ieron* truly speaketh; *Sine hac monasteria sunt tartara, homines sunt daemones, &c.* Without this, families are hels, and men are diuels: But with this, families are paradises,

radices, and men are Angels: and if Angels, they see their saluation.

Fourthly, shee was anoynted with humility, as *Mary* the blessed mother of Christ, who being so highly graced by God, yet acknowledgeth herselfe his humble hand-mayden: Although shee had something, whereof others are proud, as birth, riches, and estimation, yet shee was the same lowly hand-maid of the Lord.

1 Through humility, she made herselfe equall to those that bee of low degree, being euen a companion of the poore ones that feare the Lord. 2 She despised the ornaments

4.

Luc. 2. 48.

of vanity, which other women so much delight in, her outward habit did shew the inward lowliness and modesty of her mind.

3 Shee strove against the sharpnesse of her naturall disposition, and by striving did attaine a great measure of meeknesse and gentlenesse, learning of

Math. 11.

him that sayd, *Learne of mee that I am meeke and gentle, and ye shall finde rest vnto your soules.* 4 Like

the poore Publican, shee was alwayes humbled in the sight of her sinnes, in healeth and sicknesse neuer flattering herselfe with any thing which shee had done, but alwayes bewailing her vnworthinesse and

and sinnes, with which she sayd, that she alwayes found herselfe compassed about. 5 Because shee thought herselfe worthy of greater punishments, she did humbly in all her sufferings submit herselfe to whatsoeuer it should please the Lord to lay vpon her, verily perswading herselfe, that no sicknesse or grieffe came by chance, but by Gods providence: Without murmuring or impatient complaining she buckled her shoulders to to the yoke, often affirming, that shee respected not any sufferings heere, so that shee might goe to heauen heereafter. Now to the humble it is promised,

Iam. 4. 6.

Esa. 66. 2.

Aug: Mat:
Ser: 5.Chrysost:
Matth:
Hom: 15.

mised, that the Lord is
 neere, though he despiseth
 the proud a farre off. *The*
Lord that inhabiteth eter-
nity (saith the Prophet) is
neere, and hath respect to
the humble that tremble at
his word: and if the Lord
be neere, hee is seene by
the humble to bee their
saluation. This is the step
(saith Augustine) whereby
we ascend vnto God: be-
gin at the step, if thou
wilt come vp to him.
Whatsoeuer a man doth
(saith Chrysostome) if there
bee not humility, but vaine-
glory, the soule suffereth
shipwracke, though it be euen
in the haven of tranquility:
Et quid infelicius potest ho-
mini accidere, quam in ipsa
tran-

tranquilitatis portum naufragium facere: By humility then shee sat safely in the hauen, and saw the shore, she gat vp vnto the step, and beheld God her saluation.

Fiftly, she was annoyned with due subiection to her owne husband, as *Sarah*, who reuerenced her husband, whose example is most earnestly by *S. Peter* commended to all wiues, promising, that thus they become the daughters of *Sarah*, not being terrified with any feare. Wherefore hauing this vertue also added, shee was doublett without feare stedfast in the faith of her saluation.

5.

1 Pet. 3. 6.

Vnruly

Gen. 30. 1.

2 Sam. 6.

1 Kin. 31.

1 Sam. 1.

Vnruly wiues, like vn-
to *Rachel* the wife of *Ja-
cob*, quarrelling with their
husbands, or like *Micbel*
the wife of *David*, moc-
king their husbands, or
like *Iezabel* the wife of
Abab, imperious ouer
their husbands, and hel-
ping them forward in sin,
or like *Peninnah* the wife
of *Elkana* puffed vp, because
of their fruitfulness, or
like the daughters of *Je-
rusalem*, vainely decking
themselves without end
in superfluous imple-
ments to the needlesse
cost of their husbands,
these and the like haue
such a mist or dark clowd
of blacke sinnes before
their eyes, as that they
cannot

cannot see this saluation:
they may haue hope in-
deede, but their hope is
presumption, the end of
which is damnation.

Now as this elect ser-
uant of God was beauti-
fied with these graces in
her health, so they remai-
ned in her, without being
dimmed in her last sick-
nesse.

1. For heavenly zeale,
shee gaue a sure instance
heereof in the beginning
of this sicknesse, by com-
manding her seruants not
to trouble her with any
worldly affaires, for now
she would wholly be set-
led to heauen. And in-
deed shee lay in her sicke-
bed as in heauen, full of
heauenly

heauenly speeches, and of
heauenly comfort. Now
all her practise was pray-
ing, confessing of sinnes,
singing Psalmes, and
godly conference.

2. For wisdom, when
strength of body failed
her, this was strong yet
in her euen vnto the end:
most wisely shee spake to
euery thing, with much
vnderstanding producing
sundry places of the holy
Scriptures. Being much
troubled for her sinnes,
and buffeted by the
temptations of Satan, she
sayd, that shee had yet
much assurance, because
that, *Come vnto mee* (saith
the Lord) *all you that are
weary and beany laden, and
I will*

Mat. 11. 28

I will refresh you: Hee bid-
deth to come, sayd shee,
and come all, yea euen
such wretches as I am.
Againe, *Mary* (said shee)
that had *chosen the better*
part, was promised, that it
should *neuer be taken from*
her, and *the gifts and cal-*
ling of God are without re-
pentance: And againe, the
Church saith, *Come*, and
the Spirit saith, *Come who*
so will, and drinke of the wa-
ter of life freely. Another
time being dealt withall
about willingnesse to de-
part out of this world, yea
said shee, *Lot* was a wor-
thy man, yet he was faine
to bee pulled out of So-
dom. Another time, af-
ter great trouble of mind,
being

Luc. 10.

Rom. 11.

Reu. 22. 17.

being restored againe to comfort by prayer. Thou art a God (sayd shee) that hearest prayer, therefore to thee shal all flesh come, with many like sayings excellently applied, which I cannot repeat againe.

3. For true loue, that still abounded in her towards God, her loue did wonderfully shew it selfe, by the great care which she had all the time of her painfull sicknes, that nothing in her passions might proceed from her, to scandalize that holy profession, which she had entertained, wherby God might bee dishonoured, and by her great remorse and sorrow for any behaviour

uier amide in her greatest extremity. No heart could bee pricked more for sinne, then her tender heart was, for her slips in her greatest passions, shee wished rather to bee as *Lazarus*, then to bee any way a scandall, or meanes of the opening of wicked mouths against the Gospell. Oh that we had all in our health and freedom from distractions, that tendernesse of heart and affection towards Gods glory, so should not blasphemous mouths bee set so wide open to speake euill of our Christian profession, neither should so many stumble and be hindered from the right way.

She

She exceeded also still in
loue of her neighbours, as
her almes were alwayes
great, so now much more
willing, that both money
and cloath should bee
plentifully giuen to the
poore round about. She
shewed a right motherlike
affection to her children,
commending to them in
particular the feare of
God, and the loue of the
vertuous, and charity to
the poore, with many o-
ther good exhortations;
to her maidens likewise,
she had memorable spee-
ches of instruction and
admonition, and the like.

4. For Humility, shee
did with all patience beare
her sicknesse, no discon-
tented

tented speeches, no impatient complainings, no distempered groanings were heard to come from her: but when shee had greatest pangs, her mourning was inward, and when shee had any little time of respite, she was very cheerefull, singing and talking comfortably.

A most happy woman then was she, *Simeons* most delightfull sight was her sight, in health and sickness to the last, with her eyes shee did see her salvation.

2. For the ioy: Now lettest thou thy servant depart in peace) Lettest depart, or dismiss, or lettest loose, ἀπολύεις, even as a man

a man let loose out of prison, or held longer then he would from the place which hee desireth to goe vnto, but now sent away. *In peace*, that is, in ioy and comfort, for such as depart in peace goe away comfortably.

Doct.

Note that *Simcon* obtaining this fauour to see the Lords saluation, did ioyfully dispose himselfe to goe out of this world, and euery *Simcon*, that is, euery faithfull person is likewise ioyfull and comfortable against the terrors of death, whensoever it cometh. The changing of their haire into gray in olde age, the wrinckling of their faces, their

their deafe cares, dimme eyes, their lame and aking limbs, summoning to death, doe not dismay them. If their streights be such, as that they see nothing but death before their eyes, yet they reioice with Paul, saying: *I haue fought a good fight, I haue runne a good race, now remaineth for mee the crowne of righteousness, &c.*

And great reason is there, that the faithfull should cheere v^p themselves when death approacheth, because there is nothing in death to hinder, but all things to further their ioy. For death is nothing but a letting loose of the soule to goe to Christ,

Phil. 1. 17.

Christ, for which cause *Paul* speaking heere of faith, desiring to bee loosed and to be with Christ, which is best of all: Now who would be grieved to bee let loose, and not rather reioice to be let loose from the streight prison of the body, that the soule may enioy the liberty of its proper Countrey, viz. heauen, from whence it came.

2 Cor. 5. 3.

2. Death is nothing, but an vncloathing, a putting off of base rags, that we may be cloathed with glorious apparrell: *We sigh desiring to be vnclothed, not that wee may bee left naked, but that we may bee clothed upon, that death may bee swallowed*

/wallowed up of life. Our body wherewith wee are now cloathed is mortall, the cloathing to come is immortal, neuer wearing away, it is heauen which is glorious and euerlasting.

3. Death is nothing else but a sweet sleep after long and toyle some labour. For blessed are the dead which die in the Lord, *they rest fro their labours, saith the Spirit, and their workes follow them.*

Reuel. 14.
12.

After the hard brunt of the lewes malicious onser, *Steuen* is said to haue false asleepe: And who is not glad when the time of rest commeth after long and painefull labour?

C 4. Death

Luc. 16.

Luc. 13. 29.

4. Death is nothing else but a committing of the soule into the hands of holy Angels, to be carried into the company of Patriarkes and Prophets to liue together in continuall feasting and ioy. For when *Lazarus* dyed, the Angels carried him into *Abrahams* bosome: and the faithfull are sayd to sit downe in the kingdome of Heauen with *Abraham*, *Isaak* and *Iacob*. And who would bee a-frayd or griued to go in to such company, to liue in so ioyfull a place, whatsoever he must forsake in this world ? seeing that heere many bitter morsels are mixed with our sweet bits,

bits, but there is all sweet and pleasant meat without any dramme of bitterness.

But it will against this be objected, that if this be the case of the faithful, then many that live a good life, and expresse greatest zeale, doe shew little signe of their faith towards their end, seeing they are wonderfully uncomfortable, and oftentimes loth to depart.

I answer, that this may happen even in the true faithfull servants of God, and yet their faith remain vnshaken.

First, through the desire of bringing more glory to God, and of hea-

C 2 ping

Ob.

Sol.

ping vp a greater treasure
in Heauen : Thus *Heze-
kiah* pleaded for life in his
great sicknes because saith
hee , the living, the living
they shall praise thee ; hee
hee did earnestly desire,
because that hee was yet
young and able to liue to
glorifie God more in this
world. Euen as the labo-
ring man that serueth a
good master, if his wages
be offered him before the
end of the day, that hee
may bee diltitted, hee is
loth to receiue them yet,
because hee had rather
hold out in the ser-
uice of so bountifull a ma-
ster , and doe him a full
dayes worke : so the faith-
full person, though he be
assured

assured of Heaven: when
he dieth, yet he had rather
continue, whilst ability
serveth to doe God more
service in this world, be-
fore his dismisse, than do-
ing a full dayes worke, he
may partake the more of
the Lords bounty.

Secondly, this falleth
out sometime through the
violence of the disease, the
greatnesse of the pain be-
numming the sense for a
time, so as that there is no
feeling of comfort, but
great heavinesse. Thus
the Lord Iesus himselfe in
his extreame passions was
in a wonderfull agony,
and heauy, till that the
Angels came and com-
forted him: and much

more the weake members of Christ, when their passions are extreame, must needs bee heavy and vncomfortable, and loth to come neere death for a season. Even as the Labourer in the extreame heat of the day being pained with toyle and the weather, is without all comfort, although he be sure of his wages at night: so the faithfull soule being scorched with the heat of extreame pangs, hath no feeling of comfort, although hee bee assured of his reward at the last.

Thirdly, this fallerh out through Satans temptations, who then assaulteth most busily, when we are weakest

weakest, and heerein hee often preuaileth so farre, as that the patient can finde no comfort, though he prayeth againe and againe. Thus *S. Paul*, when he was most highly fauored of God, had the buffetings of Satan, by which hee was exceedingly cast downe, and prayed once, twice, thrice, before that hee could receiue any comfort. Euen as the manly Souldier, who hauing fought valiantly, and a breach being made now in the wall, through which hee is entring the city, is notwithstanding much daunted by the desperate Aduersary, which maketh the passage very

1 Cor. 12.

hard and painefull vnto him, inſomuch as for a time there is nothing but horroure before his eyes, though hee ſee the reſiſtance to bee ſo weake, as that hee cannot poſſibly be kept from the ſpoyle: So the Chriſtian ſouldier fighting manfully all his lifetime, and the breach being now made in his laſt ſickneſſe, though hee ſee the riches of the new Ieruſalem, from which he cannot be ſtopped, yet by Satan, now growing deſperate, hee is ſo reſiſted, as that his brunt is very grieuous, and hee is much diſmayd. It is not ſo euen with wicked perſons, for they lie vpon

vpon their sicke beds oftentimes with more comfort, and euen quietly depart out of this world: but this is partly because their pangs are not so great, they being spared here to bee the more tormented heereafter: and partly because the Devil, hauing them in his snare, is no way troublesome vnto them, but rather as an Angell of light, speaketh all peace and comfort, till they be in the midst of his iawes: As *Elisabets* servant led the *Syrians* with hope, till they were taken in the midst of their enemies.

2 King. 6.

Wherefore let no faithfull person bee discoura-

ged, for the brunts which the godly suffer in their sicknesse, neither let the wicked be encouraged for the easie passage of some of the common sort : for it remaineth firme : Such as see by faith their salvation shall depart in peace, and none else. Had wee not an instance of this in our faithfull sister ? Shee had brunts of temptations, brunts of pangs, and part of her day yet in the course of nature remaining, & young children, amongst whom she might think profitably to spend her time to Gods glory : yet howsoever these things might trouble her joy, yet they could not all take

take it from her. For vpon the Saturday growing very weake, and being much troubled for a time, she yet professed her stedfast assurance, willing one that was then about to go to a friend of hers (a Gentlewoman that had labored, but could not finde assurance) to commend her vnto her, and certifie her what ioy she had, saying, that she vndoubtedly should rather haue the like. Soone after this being, through this ioy reuiued in her spirit, she arose from her bed, and sang most sweetly saying, that it put her in minde of the singing in heaven. The next day being the Lords day,

day, when she heard the family singing below in the house, she sayd, that she should be singing, ere, long in heaven. That night being prayed for sundry times, when mention was made of restitution to health in prayer, shee seemed not to bee much moued, but when heaven was mentioned, and being receiued thither, shee sayd aloud, Amen. Soone after midnight, shee sayd, that shee had a great conflict, neither could wee conceiue what shee felt, but soone after most comfortably, *He is come* (said she) *hee is come, the Diuell is overcome, the world is overcome,*
and

and the flesh is overcome: In-
to thy hands (o father) I
commend my spirit : and so
fell asleep, her eyes being
shut, and teeth set. But
breath being perceiued to
be in her, they stroue to
reuiue her, which was a
great trouble vnto her :
Yet through the mercy of
God shee obtained her
olde comfort againe, by
many signes testifying her
assurance to the end, and
departed vpon the Moun-
day night, quietly falling,
as it were, into a sleepe.
And so shee is departed in
peace, and resteth in ioy
with her beloued Saviour.
So then happy is she, but
woe is vs from whom she
is departed, we may iustly
weep

weepe and lament. Her husband may lament, from whom is departed a heavenly, wise, humble, louing and obedient wife. Her children may lament, from whom is departed a mother by nature, a mother by grace, who, as the Apostle, laboured till Christ was formed in them. The poore may lament, from whom is departed a faithfull Patronesse, full of good workes towards them. Wee Ministers may lament, from whom is departed a carefull hearer, yea, an helper in our labours. Women may lament, from whom is departed the ornament of women.

women. And al the neighbours round about may lament, both men and women, from whom is departed a great light, a starre shining in a darke place, following which, wee may bee sure to see light. Shee is departed, but her memory liueth, and shall liue, for the memoriall of the iust shall be blessed. And let her memory liue in vs, as long as we liue, we treading in the same steps, and being transformed into the same image of heauenliness, wisdom, loue, and humility, that when wee shall bee in feeble, and death shall approach, we may also ioyfully dispose
our

Pro. 10. 10.

our selues heereunto, and
 say, Lord now lettest thou
 thy seruant depart in peace,
 according to thy word, for
 mine eyes haue seene thy sal-
 uation: Which the Lord
 grant vnto vs for his mer-
 cies sake in Iesus Christ:
 To whom with the Fa-
 ther and the Holy Ghost,
 bee all honour and

glory, now and
 for euer, Amen,
 more,
 Amen,
 The

*The last words of that holy
and learned father Ie-
rom, who died the 96
yeere of his age, Anno
Domini 422. translated
out of Latin: and trans-
ferred hither as most a-
uaileable to stir vp true
Piety, and to mortifi-
worldly Vanity, and to
prepare to a comfortable
departure.*

WHen the time of
his death was now
come, through a hor-
burning-Feuer, he willed
his sonnes to come toge-
ther about him, whom
like young-plants hee had
established from their
youth vp-ward. Whose
mour-

mourning, when his graue countenance beheld, through piety, and mercy being moued a little while hereat, hee sighed in his Spirit, and weeping, lifting vp his eies, he spake thus: O my sonne *Eusebium*, why dost thou shed those vnprofitable teares, is it not a vaine thing to shed teares ouer the dead? What man lining is there that shall not see the dissolution of this mortall body? Darest thou speake against that, which the Lord hath once spoken, and thou hast heard, seeing thou knowest, that no man can resist his will? Now I beseech thee (O sonne) walke not according

ding to the flesh, cease to weepe, surely the weapons of our warfare are not carnall. Then with a merry countenance, and chearefull voice hee said vnto the rest: Let sadness cease, let mourning bee put away, let there be one voice of ioy amongst you all: for behold the acceptable time, behold the day of iubilacion, and of gladnesse aboue all the daies of my life, in which the faithfull Lord according to his word, doth open his hand, that he may call backe (to the supernall Countrey recovered by the pretious death of his owne sonne) my soule hitherto in banishment in
the

the prison of this death, for the guilt of my forefather *Adam*. O most dearly beloued sonnes, I doe not hinder my ioy, nor doe not seeke to keepe from the earth that which belongeth vnto it. For ye ought, as the Ministers, and household Seruants, and friends of God to aspire after spirituall things, that yee may be an example vnto others. Why doe yee, that are spirituall poure out those so many vnfruitfull teares? Let the remembrance of sinne make you alwaies to weepe, bee as ready to weepe, as you haue beene to offend. Weepe if any man dieth in sinne, for
if

if when a wicked man ariseth from death by repentance, the Angels reioyce in heauen; surely if any man, that hath bin good, dyeth in sin, the Angels sorrow. But bewaile not me, as one dying, but reioyce with mee, as one touching the haue of saluation. What is weaker than the miseries of this life, which is compassed about with so many troupes of sorrowes and passions, as that there is almost no houre, wherein any living man whatsoever may passe free from sorrow? If the rich man bee pressed on euery side with feare, lest hee should loose, that which he doth possesse;

if

if the poore man be neuer at rest, that hee may get riches; if a good man doth on this side feare the danger of the Deuill; and on that side, lest the ship of this mortall body should suffer shipwracke in the sea of this world; and no age, or sex, or condition doth passe free from sorrow, as long as it remaineth in the misery of this life. If ye know any thing in mee an hinderance to my iourney, sorrow. Alas how many of those, that saile through this great, & spacious sea, (in which are so many diuers kindes of enemies wrestling together, according to the quantitie of ech ones strength)

(strength) after much hap-
pinelle in sayling, after
many victories, thinking
euen now to obtaine their
wished-for end, haue
come in this very houre
into the snare of perdition
by some diabolicall sug-
gestion? Alas, how many
doth both life and fame
here recommend, ouer
whom, by the onely con-
senting vnto sinne, cruell
death, and ruine hangeth?
Therefore, whilst yee liue,
feare (ô brethren); the
feare of the Lord is the
beginning of wisdom; our
life is a warfare vpon
earth, he that ouercom-
meth here, shall be crow-
ned else-where. Whilst
wee are couered with this
skin,

skin, we haue no complete victorie. If our forefather had feared, he had neuer fallen. Presumption of a mans selfe is the beginning of all euils, and he that feareth not, doth presume vpon himselfe. How can any man laden with gold goe securely amongst theeues? What other thing doth our Sauiour teach vs, but to feare, when he saith, *Watch for yee know not at what houre the theefe will come.* S. Peter saith, *Be yee sober, brethren, and watch, bicause your aduersarie the deuill geth about like a roaring lion, seeking whom he may deuoure.* No man dwelleth securely amongst serpents. He

1 Pet. 5.

He which is more holy,
and more wise, let him
alwaies feare more, for he
which is higher, if he fal-
leth, receiueth the greater
fall. A choice one is the
Deuils prey, he careth not
for taking the wicked, be-
cause they are his owne
already. That wise man
Salomon fell, and his Fa-
ther *David*, a man after
Gods owne heart. Feare
(O brethren) againe I
pray you feare on euery
side, for blessed is the man
that feareth the Lord : if
tents bee pitched against
him, his heart shall not be
afraid, if warre riseth vp a-
gainst him, herein he shall
haue hope. The perfect
feare of the Lord casteth

D vaine

Psal. 26.

Psal. 98.

vaine feare out of doores. Loue hath no vaine feare, loue and the feare of God are one, which the Prophet considering crieth out and saith: *Settle thy feare within mee. Who is there amongst you, that desireth to see good daies, let him come hither, and be enlightened, and his face shall not be confounded.* He that feareth the Lord shall doe good things, and his soule shall dwell in good, and his seed shall inherit the Land. For the Lord is a sure Ray to those that feare him; and he will declare his will vnto them: If ye doe any good, take heed, that ye feare. Many do good things, whose fruit

fruite the desire of the
prail/e of men doth steale
away. There were tenne
Virgins, and yet halfe of
them were shut out of
heauens doore. Alasse
how many are at this day
regenerate by holy bap-
tilme, and haue the name
of Christians, for whom
it had beene better, that
they had neuer beene?
For the paines of hell,
which the *Pagans* shall
suffer, are farre lesler, then
the paines of wicked
Christians. I would to
God, that the greater part
were not such. The ship
that is enery where found
is drowned by one little
hole. Men haue gone out
of the way in this large

D 2 wilder-

wildernesse, some submitting their neckes to the yoke of couetousnesse; others, like most filthy swine, being held in the filth of luxury, others occupied about the wrestling away of things vnprofitable: whence it commeth to passe, that the vse of reason being cast away, they doing like brute beasts are made like vnto them, and haue not found the way to the new Citie *Ierusalem*. Such a mans way is an hundredth fould streighter, then it is thought to be, and yet it is large to all such as truly feare. Christ promiseth to come to the *Centurion* fearing, but denieth

nicht to come to the pet-
tie-King presuming. All
doe not truely obey the
Gospell. The time shall
come, saith the Apostle,
wherein men will not
suffer wholesome doctrin.
Many preach, but all doe
not preach the truth.
They binde the hearts of
simple men in sinnes.
They binde heavy bur-
thens in the least sinnes,
and passe over greatest
sinnes winking with the
eye. There is a false Do-
ctour, a doubtfull sword:
on the one side he cutteth
with his example, and
worke; on the other side
he smiteth and killeth
with deceitfull, and wick-
ed words. How should

the fire giue cold, and the water heate, how should the stone go vpward, and how should the filthy man preach chastly? And if he doth preach, what profit commeth hereby to the Hearers? What can hee that heareth say, but why dost thou preach with thy voice that which thou deniest with thy worke? He that speaketh well with his tongue, and liueth ill, damneth himselfe. Behold the Psalmist sheweth, how acceptable such preaching is vnto the Lord. To the Sinner, saith God, *Why dost thou declare my righteousness, and takest my word into thy mouth, seeing thou hatest to be*

Plal. 50.

be reformed? Many read great things, and learne hard things, dispute subtilly, and speake finely, that they may be honoured of the people, that they may be counted masters of the common sort, and yet doe nothing. If ye belecue experience, belecue me, the holinesse of life doth more moue the hearts of men, then fine speeches. Be Doers, and so preach: doing without preaching preuaileth, but not preaching without doing. God hath not said, hee that preacheth the will of my Father, but he that doth it. I dispraise not preaching, but onely in those, that doe

Math. 7.

not the things, which they preach. A Teacher of subtile wordes onely, and not of workes is a certaine light breathing into the eares, and a smoake soone passing away without fruite. Vnderstand (ô brethren) vnderstand what I say: he doth much better, that preacheth and doeth, then hee, that doeth, and preacheth not. If I onely doe good, I profit my selfe alone: but if I both preach and doe, I profit my selfe, and others also: According to which it is said, *They which instruct others in righteousness shall shine as the stars for euer, and euer.* For Preachers are a light to in-

inlighten with their doctrine hearts dimme, and blinde by reason of the cloud of sinne, and that with the light of Christ, that shineth in darkenes. They are also for the seasoning of the word, which is the food of the soule, when it is ioyned with good workes. The dutie of preaching is inioyned euery one that knoweth, if he be a Doer. Yea that I may say more, hee that knoweth, and doeth honestly, and teacheth not others shall giue accompt to the Lord therefore. For seeing, according to the Apostle *Iohn*, *He that hateth his brother is a murderer, and he that hateth his*

D 5 worlds

2 worlds goods, and seeth his brother in neede, and yet shutteth vp his bowels against him, hath not the loue of God in him: How much more is he a Murtherer and without the loue of God, who seeing his brother out of the way, and oppressed with deadly sinnes, and yet knowing, how to doe it, doth not Minister vnto him the word of doctrine? Feare O ye Rectours and Teachers, to whom the Lord inioyneth the duty of preaching, that we shou'd minister vnto his people the word of the Lord. For looke, how many die in their sinnes, through your example, or negligence

gence, so many will the Lord require at your hand. For by how much the higher yee be in degree, by so much yee shall be tortured with the greater torments. Ye are not Lords; but shepherds. There is one Lord, and one cheife Shepherd, which knoweth his sheep, and will require them at your hands. Alas how many are this day in the Church, not Shepherds, but Hirelings, to whom the sheepe of Christ doe nothing pertaine? Moreover, that I may speake truelie, and as themselves know, they are ravening Wolues, which teare and disperse the sheepe. Certainly

tainely nothing is worse,
nothing more abomina-
ble, then when they scatter
the sheepe, which ought
to keepe them. Alas what
is done at this day by
some, not shepheards of
the Church, but Destroi-
ers, which are not the
lesser part? They doe
vnsatiablie deuour, euen
like hell, the goods, and
labours of men, and doe
not onely not reforme
them, from their sinnes,
but euen they themselues
doe draw them to things
vnlawfull, either by their
owne negligence, or by
their most wicked instru-
ments, or by their vngod-
lie workes in such sort, as
that I must needes say, if
God

God should leaue them
being such vnpunished,
hee should be no longer
God. And therefore as I
haue often said (my most
deare sonnes) serue the
Lord with feare, and re-
ioyce before him with
trembling, lay hold vpon
his righteousnes, least yee
perish from the right way.
Taste, and see, how sweet
the Lord is. The rich
haue wanted, and beene
hungry, and such as haue
slept here in their riches,
and pleasures haue found
nothing; but such as seek
after the Lord, doe want
no good thing. *I haue bin
young, and now am old, yet
never did I see the righteous
forsaken to the end, nor
his*

Luc. 10.

his seed wanting bread. Be
 yee followers of poverty,
 that ye may be his follow-
 ers, who when he was in
 the likenes of God vphol-
 ding all things by the
 word of his power, in
 whole house are riches,
 and glory, yet he abated
 himself, taking vpon him
 the forme of a seruant, and
 was borne poore, and pe-
 nurious, and was more
 than poore, and penuri-
 ous, all the time that hee
 liued here, and died most
 poore, and was buried:
 whereupon, *The foxes,*
saith he, haue holes, and the
birds of the ayre nests, but
the Sonne of man hath not
wherenpon to lay his head.
 He also biddeth the Apo-
 stles

stiles not to carry scrip or
satchell; and he aduised
the yong man to sell such
things as he had, and
to giue to the poore. It
is impossible to abound
in riches, and to follow
Christ. Is there not pride,
where riches be, & where
pride is more euill? Doe
not all euils arise out of
pride, as out of one roote?
For when a man is made
rich, and the glory of his
house is increased, doth
he not wax proud? and if
he be proud, are not his
wayes euer polluted? and
then the rich man sit-
ting in secret with his ri-
ches, doth devise how he
may slay the innocent. His
eyes look vpon the poore,
and

and he layeth wait in secret, that he may catch him, as a Lion in his den, saying in his heart, God hath forgotten, he hath turned away his face, and will never see. But when the Lord through patience doth use more delay in executing iudgment, he is more full of anger, and therefore hee is an hundred times more to be feared, when he doth patiently tolerate evils, than when he doth hastily punish. For God doth sometime suffer the good to be vexed of the euill, and of the proud, so that they make long furrowes vpon their backs, & continue in their wickednes.

But

But though the Lord seemeth a litle to forget the poore, yet he will not euer forget to be mercifull: for he is the helper of the fatherlesse, and the protector of the poore; he resisteth the proud, and giueth grace to the humble. He breaketh the arme of the sinner, and wicked one, and heareth the desire of the poore, and iudgeth the cause of the fatherlesse, and of the humble, that the proud man vpon earth may not exalt himself any more. Wherefore (my most dearely beloued sonnes) if ye will be poore, be humbled vnder the mighty hand of God, that yee may not loose

loose those things, which yee doe. Pouerty is no whit acceptable vnto God without humilitie. Hee chose rather to take flesh of blessed *Mary* for his humilitie, than for any other vertue. For as out of the onely root of pride all euils do arise, so out of the onely roote of humilitie, all good things are bred. Learne of our Sauiour, who being gentle, and humble in heart, abased himselfe for vs, becoming obedient euen to the death of the Crosse. For which cause I say vnto you, if ye will be humble, be obedient to euery humane power for Gods cause. He is not obedient, but

but negligent, who expecteth to be bidden the second time It is said, that *Peter*, and *Andrew* at the voice of one bidding left their nets, and all that they had, and followed the steps of the Lord. True obedience alwaies wilheth in nothing to follow a mans owne will, but the will of another. For Christ left this for an example vnto vs in his last supper, when hauing washed the feete of his disciples, he said vnto *Peter*, that vnlesse he would yeild vnto him, he should haue no part with him. Wherefore (my most beloued sonnes) as yee haue one name, so haue one wil,
and

and one will, for it is a good and pleasant thing for brethren to dwell together in vnitie. Let no man be greater, or lesse amongst you, but after the example of Christ, let euery man be greatest in humility. Let the greatest amongst you in humility become a fellow to the least, when he doth well, but when he sinneth, let him lift vp himself against vice through the zeale of righteousness. Neuer make any couenant with sinne, let a man be loued so, as that his vice may be hated. It is a great signe of loue to reprove a man in all the least offences. Vaine humilitie doth oftentimes

tentimes much hurt. It is
no true humilitie to suffer
vices by holding a mans
peace. *Cry out, cease not,*
lift up thy voice as a trum-
per, saith he to Esay, *tell my*
people of their sins: and I
would to God, that euery
creature could cry out a-
gainst sinne, because that,
although the sinner doth
not feare God, he would
yet be afraid of men. The
negligence, and vaine hu-
militie of the shepheard
makes, that the Wolues
can bee bold against the
Lambes. Looke not vpon
the countenance of the
mighty, for there is no ac-
ceptance of persons be-
fore God. Do in all things
that which is iust, ye must
rather

rather obey God than men. If yee conceale the truth for feare of the mighty, do yee not consider in your selues, that your righteousness doth not exceede the righteousness of the Scribes and Pharisees? Do not honor a rich man more than a poore man, vlesse he be better: Yea, that I may speake truly, honor rather a poore man; for in a poore man doth shine the image of Christ, in a rich man the image of the world. We all come from one roote of flesh, we are all bred members of one another in the same body, whereof the head is Iesus Christ. What honor then hath

hath the rich and mighty
man merited more than
the poore man? Perad-
uenture, because he is rich
and mighty; but if it be
thus, why do wee preach,
that the glory of the
world is to be despised?
Surely I thinke, that no
man is to be honoured
for the vse of euill things.
If thou honourest the
rich more than the poore,
thou preferrest the world
before God, and if thou
louest any thiag in the
world more than God,
thou art not worthy of
God. Giue, I pray you,
the things of God, vnto
God, and the things of the
world vnto the world. Let
goodnes euery where be
honoured,

honoured, let wickednes
be euery where disgraced.
But because I am spea-
king of those, that do glo-
ry in their fading riches,
and of those, that are
proud of a certaine nobi-
litie of the filthy flesh,
which is soone to returne
to ashes, and of vaine, and
light power and dignitie
(for they are lifted vp by
the blast of some foolish
titles, and doe tread o-
thers vnder feete through
contempt, and by this
they thinke, that they ob-
taine that glory, which
the Lord hath prepared
onely for the humble, and
for the contemners of
this world) what should I
speake of them, as it is
meete?

meete I woe to you that
hasten to the kingdome
of heauen through the
way of riches, seeing that
it is easier for a camell to
goe through the eye of a
needle, than for a rich
man to enter into the
kingdome of heauen.
These are not my words,
but the words of Christ;
if this sentence be reuo-
cable, Christ is no more
God, The *heauen and the
earth* (saith he) *shall passe
away, but my words shall not
passe away.* Bewaile (O ye
miserable Nobles, and
Potentates) the titles of
vnsable fortune, because
yee are blinded with the
fumes of the honours, and
falsc dignities of this
E world.

world, when as the threed
of your brittle life shall
peradventure be cut off
this night, and ye shall be
tormented in hell, more
than others, world with-
out end, liuing in conti-
nuall dying. Yee are not
amongst the labourers in
the world; yea ye do not
onely not indure labour
with men, but ye do not
suffer the laborers to liue;
therfore ye shall be scour-
ged not with men, but
with deuils. For by how
much your glory, and ioy
hath bin the greater in
this world, by so much
the greater punishment is
prepared for you in hell.
We confesse, that Christ
chose twelue Apostles,
amongst

amongst whom *Bartholomew* onely was of noble descent, and *Matthew* onely was rich, before that he was receiued into the Apostleship, the rest were poore fishermen. Now heare wherfore I haue related this. If Christ be true, and all, which I haue heard out of his mouth be true, amongst such kinde of men, scarce one of a thousand is to be found fit for the kingdome of heauen. But such of them, as doe not belecue mee, shall after a short time feele it, when they are placed in torments. Yet some man blinded from the light of the truth, will now maruaile: to whom,

if hee would aske mee
hereabout, I would an-
swer. Doe we not beleue,
that a man is damned for
one sinne? and if it be so,
how can he be saued, that
liueth in an hundreth
thousand sins? But what
other thing is the rich
man, fed with the ayre of
fading honour, but a rot-
ten vessell full of all sins?
Where is couetousnesse?
where is pride? Is it not
in the rich, in the noble,
in the great ones? Are
they not also thecues,
which doe violently prey
vpon the hire of the
poore? and presse them
downe, and kill them?
who do wicked things out
of the plenty of the Lords
house

house, which they have
receiued, that they might
giue to the poore? Cer-
tainely they adde to su-
perfluitie in dyet; super-
fluitie in apparell, hauing
no regard to the poore,
that dye through cold &
nakednes. They reare vp
pallaces, and great build-
dings, that they may be
seene, when the poore dye
in the streets. They pro-
uide feasts often for other
rich men, that they may
fill their bellies with most
delicate dishes, when the
poore perish through fa-
mine. What other is their
life but sinne? if the belly
be filled with such plenty
of meats, is not surfet at
the doores? And what
E 3 should

Should I say more, when the tongue of every man would faile in telling the thousands of sins, which they do? Neither do they acknowledg God, vnlesse it be by dreame; neither do they thinke, that they shall dye, as I suppose: for he that thinketh that he shall dye, and that God shall iudge him, doth not easily fall into sinne. He is verily ouer weake, and miserable, that hath not the remembrance of these things. Therefore to speake truly, if they did acknowledge God their iudge, and beleeued, that they heard, they would at the least wise not sinne so securely. Why doe these
most

most miserable men goe
to the Church to be pre-
sent at diuine mysteries;
whether that they may
behold the countenances
of faire women? this is
their meditation, preach-
ing, and knowledge of
God. If they looke into
Gods law, it is but, that
trauailing by sea, or by
land, they may gather
money to themselues, and
their children by often
watches, and distractions
of minde, that they may
be the first in changing
their suites, through the
wonderfull inuention of
the workeman. But mi-
serable men, what do yee,
doe yee not consider, that
you destroy your bodie

before the time, and slay
your soule? whence come
weaknesles, & so vntime-
ly deaths, but of the much
plenty of meats, and of
the often vse of women?
Doe ye thinke to mocke
God? yee doe certainly
mocke your selues: for
the body yee forget the
soule, and ye destroy both
bodie and soule before
the time. But delay not
to do, what ye do; change
your garments often, lest
your Nobilitie should de-
cay, if any man should
exceede you, that ye may
receiue shame and confu-
sion in hell. Where shall
your feasts, where shall
your delicate dishes then
be, where your costly
wines

wines, mixt with honey,
and spices? Banquet, and
be drunken, for yee shall
do no more so after death,
but being in hell tor-
ments, yee shall with the
rich man desire the least
drop of water, and shall
not obtaine it. Take your
comfort in surfets, fulfill
your pleasures, sowe in
corruption, that of cor-
ruption ye may reape that
sentence, which the iust
iudge will giue in the
great day of iudgement,
saying, *Goe yee cursed into
hell fire, prepared for the
Devill, and his angels.* O
stennie heart! that dost not
feare, that such a doome
hangeeth ouer thy head,
for the slender comforts

of this world. If thou lookest for that day so terrible and cruell, wherein thou shalt giue account, not onely for thy surfets, and vaine apparell, and drunkennesse, and of thy time lost, but also of euery euill thought, why art thou not amended? Why dost thou wretch deferre from day to day to turne vnto the Lord? why dost thou not now repent thee of thy sinnes? Behold, death maketh haste, running night and day, that it may teare thee in peeces: behold the Deuill maketh haste to catch thee: behold thy riches shall faile thee; behold the wormes waite for that body,

body, which thou doest
nourish so daintily, that
they may gnaw vpon it,
vntill such time as being
receiued to the soule, it
may together suffer endles
punishments. Why dost
thou seeke comfort by va-
nities, wandring in the
by-waies of this world?
Thou canst not finde true
riches, and glory, and
pleasur things here, be-
cause they are not: but if
thou seekest for true
ioyes, hasten to that hea-
uenly glory, for which
thou wert made. There
doubtlesse are those true
ioyes, which the eye hath
not seene, nor the eare
heard, nor the heart con-
ceiued. Let goe (I pray
thee)

thee) fading, & momentanie things, and seeke things euerlasting. But why doe I speake of these men, that will not cease from sinne, through loue and feare of God, or for the terror of death, and torments following after, but are griened, if they cannot doe the wicked things, which they desire? Woe, woe vnto ye, wretches, that laugh here, for yee shall mourne; woe be to you, because yee desire these temporall ioyes, yee shall suffer, though most nilling, the paines of hell. Behold, ye haue but a litle time remaining, fill vp the measure of your wickednesse, that all the wrath of
God

God may come vpon
you. Enioy this short
time in sports, drunken-
nesse, and dancings, and
wantonnesse: let not your
time bee spent without
these. Why delay you,
whilst yee liue, gather for
your children riches, ho-
nors, preferments, increase
your nobilitie, and name,
that your children also
may fulfill that, which ye
haue done, that yee may
altogither suffer the grea-
ter tortures in hell. But
some man will say, the
Lord is good, and merci-
full, and receiueth in
mercy euery sinner that
commeth vnto him. This
is true indeede I confesse,
the Lord is better, than he

is

is thought to be, he spareth, as is meet, euery one, that commeth vnto him. Is he not a most kinde God, that tolerateth so great iniuries done vnto him by sinners, giuing them space to amend? But thou must know this, that as he is kinde in forbearing, so he is iust in punishing. But some man, perchance, will say again; he which hath done euill all his life, becomming penitent at the very point of death, obtineth pardon of the Lord. O how false an opinion, and how false a meditation is this? Scarce one of a hundreth thousand, whose life hath bin alwaies ill, hath found this

this fauour at the Lords hands. A man begotten, and altogether nourished vp in sinne, which hath neither seene nor knowne God, neither hath bin willing to heare of him, neither taketh notice of his sins, nor what repentance is, being altogether bound vp in secular busineses, whom the strait of forsaking his sonnes presseth, whom weaknes paineth, whom the sorrow of riches, and temporall goods now about to be lost shaketh, when he seeth, that he cannot enioy them any longer, can such a man make repentance acceptable vnto God, who would not repent, if he did

did thinke, that he could be healed? I may verily conclude truly, that he which doth not feare to offend God, whilst he is young, and sound, shall not be found worthy in death of the Lords pardon. What repentance is that, which a man receiveth only, because he seeth, that he can live no longer? who, if he should recover from his sickness againe, would become worse than he was before. I know no meane monyed men, who hauing repented them in their extremitie, haue waxed well againe in bodie, and worse in life. I hold this, I thinke this to be

be true, and haue learned
it by manifold experi-
ence, that he attaineth no
good end, that hath alway
led an ill life, which hath
not feared to sin, but hath
alwaies lined in the vani-
ties of the world. Precious
(saith he) in the sight of
the Lord, is the death of
his Saints, and most ac-
curfed the death of the
wicked. And therefore
(my beloued sonnes) gird
your selues with power,
be ye mighty sonnes, and
feare not the slender
power of the rich & migh-
ty here, in the doing of
righteousnelle. For he,
that suffereth for righte-
ousnelle is blessed, and if
he suffereth death, he is
more

more blessed. If thou desirest to have life through Christ, feare not death for Christ: for thou canst not indure those things for Christ, which are worthy of the glory to come, which shall bee reuealed, when our glory, which is from aboue, shall appeare. Let him not looke for a reward that doth not labour; the name of a Christian alone doth not suffice, but if thou beest a Christian, imitate Christ. Hee hath in vaine the name of a Christian, who followeth the Deuill. He is no Christian, but an Antichrist, according to that of *Iohn: Ye haue heard that Antichrist cometh,*

now there be many Antichrists. Wilt thou therefore reigne with Christ, then suffer with Christ. If Christ, the Lord and King, who hath a name aboue all names, ought to suffer, that he might enter into his glory, what hope hast thou to enter without paines? O how foolish are we, and slow of heart to beleeue? We will here passe our time in pleasure with the world, and afterwards reigne with Christ. Seeing the master entred naked, shall the seruant expect to enter being laden with the superfluitie of apparell of gold and pearles? He was full of fallings, this man
of

of surlets and ryotings: he died vpon the crosse for him, this man sleepeth vpon a delicate bed. Shall seruants do that, which the Lord doth not? The Lord promisseth his kingdome to the sonnes of *Zebedee*, if they could drinke the cup, that he should drinke. Be yee wise, come hitber, and heare me, and I will tell you the things, which I haue heard and knowne. It is good to cleaue to the Lord, and to walke, as he hath walked. Euen as Christ hath laid downe his life for vs, so we, if need be, ought to lay downe our life for the truth, which is God himselfe. He that

that loueth his life in this world, shall loose it. Christ hath suffered for vs, leauing vnto vs an example, that we should follow his steps. Let him not thinke himself a Christian, which doth not finde himselfe ready to die for Christ. Let the minister of Christ follow Christ. Answer me (ô thou man) which art a Christian onely in name and in word: dost thou hold and preach the faith of Christ? this is a good thing, but where be thy workes? faith without workes is dead. Let mee tell thee truly, thou which praisest Christ with thy word, and not with thy worke, dost indeed denie him,

who if thou didst beleue his sayings, thou wouldst at the least be afraid, and blush to commit sinne. And if thou dost beleue, and dost euill, thou art to be punished an hundredth fold more. Is not the sin, which is done out of malice infinitely worse, than that which is done out of ignorance? The Angell sinned, and the man sinned, the one could finde pardon, the other not. For what cause? the Angell sinned out of malice, man sinned out of the Devils suggestion. Where vpon say I, thou doubtlesse canst haue none excuse, if thou saist that thou sinnest by the Devils suggestion,

gestion, even as he did, because thy suggestion is not like vnto his. He knew not yet, what the Devils suggestion meant, neither how greatly sinne would displease: but thou knowest well, and beleeuest, as thou saist, and yet comittest so many thousand sins? And what shall I conclude? they that are such Christians beleeue him in word, and lye vnto him with their tongue, but their heart is not right with him, neither have they faith in his testament. If any man loueth Christ, if any man be a true Christian, & specially a Priest, in whom, as it were in a glasse, perfection doth shine,

shine, he must deny himselfe, that he may be altogether dead vnto the world; because that vnlesse a graine of corne falling vpon the earth, dieth, it remaineth alone. He wandreth in the way, that hastens to goe by riches, and delights. It is a signe of manifest damnation to follow the pleasures of this world, and to be beloved of the world. The Lord doth often correct, and chastise those, whom he loueth. If ye must glory in the world, glory willingly in your tribulations, and aduersities: for Christ promised these vnto his Disciples, whom he loued euen vnto the end,
and

and that in signe of his
chiefe loue, when in his
last supper he said, *Verily*
I say vnto you, yee shall
waile, and weepe, but the
world shall reioyce. Re-
ioice (my most beloued
sionnes) when the world
hateth you. Desire to suf-
fer contumelies, and re-
proaches of men, because
ye shall be blessed, when
men shall curse you, and
persecute you, and say all
manner of euill against
you falsly for the sonne of
mans sake. Know, that
ye are not of the world,
for if yee were of the
world, the world would
loue his owne. Thinke it
all ioy, when ye haue ma-
ny reproaches, and oppo-

F sitions

sitions in the world, knowing that even out of these doeth arise valour, and patience, and patience hath its perfect worke. Virtues are tried by patience, even as gold by the fire. He that hath other virtues without patience, carries gold in earthen vessels. *In your patience onely* (said our Saviour) *ye shall possesse your selves.* Valour is ioyned vnto patience, a patient man is of a valiant minde, and he which is penitent, and valiant, may securely hope for the good things of the life to come. Keep patience in your minde, and whilst yee haue time exercise it in your workes.

For

For patience is a couering
whereby our ship saileth
securely in the stormes of
this world, what winde
soeuer bloweth, without
any feare of danger. Let
reproachfull words moue
none of you to reuenge,
or hatred of your neigh-
bour. Be ye mercifull e-
uen as your Father is mer-
cifull, who doth raine vp-
on the iust, and the vniust,
and makes his Sunne to
shine vpon the good, and
the bad. Hee shall haue
iudgement without mer-
cie that doth not exercise
mercie, and mercie re-
ioiceth against iudge-
ment. If ye will not from
your hearts forgive such
as offend you, neither will

your Father forgiue you.
He doth in vaine aske for
mercie, which denieth
mercie to others. Herein
is our vertue established,
herein standeth our sti-
pend, and reward, if wee
loue our friends in God,
and our enemies for God.
That wicked seruant,
which receiued mercie,
and denied mercie to his
Fellow-seruant, did there-
fore deserue to haue the
seueritie of iustice. Iustice
without mercie is crueltie,
and therefore mercie is to
be mingled with iustice.
All our law is in mercie,
God could haue condem-
ned all in iustice, whom
he saued in mercie. Where-
fore he that wanteth mer-
cie,

cie, is no Christian. It is almost impossible, that a mercifull, and godly man should not pacifie Gods anger. Blessed are the mercifull, for they shall obtaine mercie. A man without mercie is, as a shippe in the midst of the sea in every part full of holes. The Priest, which differeth from the men of this world in apparell, yet agreeth with them in life. Certainely there is no beast in the world so cruel, as an euill Priest, for hee doth not suffer himselfe to be amended, and can neuer heare the truth, and that I may finish in a word, he exceeds all men in naughtinesse. Alas how

much hath couetousnesse growne in some, that are spirituall in habit, and name, yea, that I may speake truely, couetousnesse is the cause of this spiritualitie; who truely are rauening Wolves in sheepes cloathing. If thou seest a Priest couetous, and without mercie, flie more from him, then from a Serpent. There are some, which thinke that all the fruite, that they are to bring fourth is to build Churches, and Monasteries in a wonderfull manner, whose couetousnesse is so great, that they think the world, and all things too little for them. Their minde, and thoughts are
alto.

altogether set vpon this,
that they may picke other
mens purses. Our Sauour
reproving such, saith, *Woe*
to you that build the tombes
of the Prophets. Behold
they that build Monaste-
ries, and set vp Churches
of rare workmanshippe
seeme to doe a goodly
worke: but if they shew
mercie to the poore, that
is a good worke indeede.
Wouldst thou haue thy
worke to please God, pro-
uide, that the poore may
haue ioy of it, what
Church is more deare to
God, then man? *Yee are*
the Temple of God, saith
the Apostle, when thou
reacheest out thy hand
vnto the poore, when
F 4 thou

thou succourest a man in his necessitie. When thou bringest the wandering in to the right-way, Oh, what an admirable temple, and acceptable vnto God hast thou built. Breake thy bread vnto the hungry, and bring the poore wandering into thy house, Let not man excuse himselfe, and say, I haue nothing to giue to the poore, if thou hast any garment, or any other thing besides very necessaries, and dost not succour a poore-man in want, thou art a theefe, and a Robber. Wee are (beloued) only Stewards and not Possessours of things temporall. One man hath so much more, then

then hee needeth, as an
hundreth might lue vp-
on, which perith thorough
famine. Hee, that hath a
little, and giueth not,
robbes one, but such rob-
beth so many, as he giueth
not vnto being in want.
But perchance thou wilt
say (ô Wretch) it is mine
owne, my Parents left it
me. How could they
leauethat to thee, which
was not their owne? if it
were their owne, whence
had they it, who gaue it
vnto them? what brought
they with them, when they
came into the world, what
shall they carrie away,
when they go out? Cer-
tainely such things of
the poore as wee possesse

will crie for vengeance in the day of iudgement before the eyes of Gods iustice. The law of nature requires this, that what we desire should be done vnto vs, wee should doe vnto other. What other thing doth the old law publish, and if thou aske the doctrine of the Gospell, what other thing doth it insinuate? These truely shall bee Witnesses before GOD the iudge. What therefore should I say to these, that onely gather together stones, and erect wals aloft, that their worke may appeare to the eyes of man, and that the building may be praised? Who is so foolish,

lish, as that he vnderstandeth not, that such build-ings are not to the praile of God, but for worldly pompe. But some man will say, what, is it not good to build Monasteries, and Churches, that God may bee honoured thereby: I answere, it is good, so that the poore in the meane while crie not to God against such. How can I build an house pleasing vnto God, or to his Saints of those monies, for which the poore crie out? What iustice can it be to reward the dead, and to spoile the living, and out of the want of the poore to offer vnto God? Certes if this iustice should please

please God, he should be
the companion of violence,
and if it displeaseth God,
it cannot please the Saints.
Wherefore (most beloved
sonnes) as new borne babes,
desire the sincere milke of the word,
that yee may grow thereby;
if ye haue tasted, how sweet
the Lord is. For verily, if ye be
not as new borne babes, yea shall
not enter into the kingdome
of heaven. A new borne Babe
seeing a faire woman is not
delighted, beholding gorgeous
apparell he doth not desire it:
Being hurt he dwelleth not
in anger, he doth not remember,
nor hate therefore, he followeth
his father,

ther, and doth not forsake
his mother. And there-
fore let no man thinke,
that he shall attaine the
kingdome of heauen, vn-
lesse he be a follower of
this innocencie, viz: of
chastitie contempt of the
world, of loue and pati-
ence, following Christ,
and resting in the bosome
of the church his mother.
Put off (most beloued)
the old man, and put on
the armour of God, that
yee may stand against the
treacheries of the Deuill.
Let your weapons, where-
with ye fight, be cha'stitie,
patience, humilitie, and
charitie: for these are wea-
pons against the subtilties
of the Deuill, wherewith
if

if yee be armed, yee shall gird your loynes with fortitude, and strengthen your arme, and when yee shall be in the battaile, yee shall laugh, your house shall truly be founded vpon a sure rocke, which is Christ. Luxurie is the sword of the Deuill, as how many doth he slay with that sword, and there is no sin, whereby the Deuill doth so often overcome. For as chastitie doth equall a man vnto the Angels, so luxurie doth make a man like to the brute beasts: yea, to speake truly, it makes him worse, than a beast. We doe not read of any other sin, that God said, that he repented

repented that hee made
man for it. The workes
of luxurie are these, it
weakneth the body, and
doth alwaies, as it
were, destroy a man by
death, it brands the good
name, it emptieth the
purse, it sets a worke to
steale, it causeth murther,
it dulls the memory, it
takes away the heart, it
blindes the eyes of either
man, and prouokes the
wrath of God aboue other
sinnes. It springeth from
gluttonie, as from a roote,
and for no other sin hath
God exercised so manifest
iudgement as for that,
without all mercy. For
this sinne, God brought
the flood vpon the world,
he

he burnt Sodom, and Gomorrah; and slew many other men. This is the net of the Deuill, if any man be taken herein, he is not soone let loose againe. In this so grieuous a bat-taile no man can overcome, vntlesse hee flies, none can firmly indure, vntlesse he tames the flesh. He that vseth wine, carries fire in his bosome. *Be not drunken with wine, saith the Apostle, wherein is luxury.* This brunt is not borne but by abstinence, and fasting. Wine hurteih, but the countenance of a woman an hundreth fold more. A beautifull woman is the devils dart, whereby a man is soone drawne

drawne into luxurie. Let no man living be confident in this, if thou beest a Saint, yet thou art not secure. Can a man hide fire in his bosome, and his garments not burne? or walke vpon coales, and his feete not burne? A man & a woman together are fire and towne, and the Devil neuer ceaseth blowing to kindle it. Many most holy men haue fallen by this vice for their securitie, therefore feare (ô my sonnes) and if in other sinnes, much more in this. But, to speake truly, a new kind of fornication is committed by many of the spiritualty now a dayes. Alas, what shall

shall I say, men doe not now blush, but glory in doing euill, There is some kinde of bashfulnesse, tho but a litle in women, but in men this euill hath so increased, that he is counted a foole, that is not expert in these things. What should I say more? This is their holyday keeping, this is their preaching, for this come they to the Church, that they may see faire women, and that they may talke with them, that the desire of filthinesse may the more increase thereby. But (o wretched man) why dost thou glory in this euill? Thou sinnest an hundred times more than the woman,

woman. Shee is weake,
and thou thinkest thy self
strong: shee sitteth at
home, and thou wandring
abroad seekest a thousand
waies to intangle hir, and
sometime compellest hir
by force, and when thou
dost these things, because
God holds his peace,
thou thinkest that hee is
like vnto thee. But the
time will come, wherein
he will reprove thee, and
set thy sinnes before thy
face. Wherefore (o my
sonnes) be yee wise as ser-
pents, innocent as doves,
& fight manfully against
the old serpent. O loue
one another, I haue recei-
ued this not of man, but
of my Saviour, who saith,

This

*This is my commandment,
that yee loue one another.*

As out of one root many
branches do spring, so out
of charitie spring all ver-
tues. If I speake with the
tongues of men, and an-
gels, and haue not loue,
I am nothing, saith the
Apostle. He that hath
loue is benigne, and pati-
ent. He hath true loue,
which doth not only loue
the nearest vnto him by
kindred, and in the flesh,
as the heathen doe, but
which loueth his enemy,
euen as his friend. By this
one thing a man may
know, that he abideth in
loue, if he loueth him that
is against him. There are
very many that loue, but
they

they loue amisse, for in
louing man they often-
times loose the loue of
God. They which loue
anything more than God
are not worthy of God.
In all vertues temperance
is required, vertue must
alwaies keepe a meane.
To loue too much, or too
litle is euill. All loue, that
hurteth, is to be auoyded.
Through too much loue
some haue fallen into fil-
thinesse, through too litle
some haue fallen into en-
uie. Over-much loue
would alwaies see the
thing, which it loueth.
This loue is ignorant of
iustice, and truth, it wants
reason, it knowes no mea-
sure, neither can it thinke
any

any thing, but that, which
it loveth. It is impossible,
that a man, which hath
such love, should offer ac-
ceptable prayers vnto
God, or please God. This
love is not charitie, but
folly. We ought to love
all our brethren, as our
selues, but yet so, as that
we love not their vices. It
is love to punish sinne, it
is iust to love more the
better man. Men are so to
be loved, that goodnesse
may be exalted, and vice
disgraced. He that is with-
out true love, is without
God, because God is love,
and love is God. He that
dwelleth in love hath al-
ready begun to dwell in
heaven. Where there is
true

true loue, there is no en-
uie, no ambition, no back-
biting, no murmuring, or
mocking, but one, and the
same will. Therefore I
beseech you, whilst yee
haue time, that ye receiue
not the grace of God in
vaine. In this short time of
our life let vs low, and so
we shall reape in due time.
The dayes of man are
short; our life is cut off as
a weauers threed, death
commeth as a theefe, and
every mans workes follow
him. Whilst ye haue light,
walke not in darknes, he
that walketh in darknesse
knoweth not whither he
goeth. Your light is
Christ, which doth shine
in darknesse, come there
fore

tore vnto him, the liuing
stone, reiecte in deede of
men, but chosen of God,
that yee as liuing stones
may be built vpon him,
and yee may carry your
selues in all things, as the
ministers of God, in much
patience, in tribulations,
in necessities, in streights,
in scourges, in prisons, in
labours, in fastings, in cha-
stite, in long-suffering, in
the Holy Ghost, and in
loue vnfaigned, in the word
of truth, and in the virtue
of God. Let there not be
a lye told amongst you,
for euery lyer is abomina-
ble vnto God. God is
truth, and lying is oppo-
site to truth. Flie euery
idle word, for of euery
idle

idle and vaine word, wee must giue accompt vnto God. Loue silence, where there is much talking, there cannot but be much lying. The speech bewraierh, what a man is. Let no word come from your mouth, which may not saour of Christ, alwaies meditate vpon Gods law. Surely nothing hurts a man more, then euill society, for such is a man made, as they are, whose society hee vseth. The Wolfe neuer dwells with the Lambe. A chaste man flies the society of the luxurious. I thinke it impossible for a man to remaine long in good workes, that vseth euill

G so

society every day. With
the holy, saith the Psalmist,
thou shalt be holy, with the
innocent, thou shalt be in-
nocent, & with the froward,
thou shalt learne froward-
nesse. For euē as euill
company hurteth, so
good companie profiteth.
Nothing can be compa-
red to this treasure, hee
that hath found good
Companions, hath found
life, & flowes with riches.
And to speake truely, ve-
ry seldome is a man made
either good or euill, but
by company. The heart
of a child is like vnto a
table, wherein nothing is (at
the first) ingrauen; there-
fore what hee receiueth
from company, hee retein-
eth

eth euen vnto old age,
whether it be good, or
bad. Let youth keepe
company with men of
yeares, and wisdom: for
if hee be linked to one
like vnto himselfe, by dai-
ly fellowshippe, hee shall
fall from folly, to folly.
About all things (my
sonnes) sweare not, nei-
ther by heauen, nor by
earth, nor by any other
Oath. Out of whose
mouth, Oathes are heard,
in him is little knowledge,
and loue of God. If it be
not true which I sweare, I
doe in effect denie God:
for God hath forbidden,
to take his name in vaine.
Be instant in continuall
prayers. Frequent, and

deuout prayer doth much
 auaile. Prayer doth lift
 vp a man from earth to
 heauen, and makes him
 to speake with God. Hee
 obtainerh grace of God,
 if his Prayer be deuout,
 and mixt with teares. *He-
 zecbiab* (by his prayers,
 and teares) did presently
 obtaine grace of the Lord,
 so that the sentence was
 changed, which had bin
 denounced. At the prayers
 of *Elias*, the heauen gaue
 raine, which had beene
 shut vp three yeares, and
 six monethes. If ye want
 any thing, aske it of the
 Lord by prayer, and wee-
 ping, being no whit
 doubtfull: for whosoever
 hath faith, but so much as

a graine of mustard-seed,
whatsoeuer he shall aske,
shall be granted vnto him.
The same Lord, that then
was, is now also rich in all
things: wherefore let God
now be your hope, your
iob, your thinking, and
your desire. For of him,
in him, and through him
are all things, in whom
we liue, and moue, and
haue our being, and with-
out whom we are nothing.
And now (ô my sonnes)
I shall not speake many
things to you, for the
house is come vnto which
I was borne, vpon this
condition I came into the
world, that I might goe
out againe. The Lord
spared not his owne son,
G 3 but

but made them to die vpon
 on the Crosse for vs all,
 by whose death our death
 is dead: for none of vs
 liueth to himselfe, but
 dieth, whether wee liue,
 we liue to the Lord, and if
 we die, we die to the Lord,
 therefore whether we liue,
 or die we are the Lords:
 and for this cause Christ
 is called the Lord of the
 liuing, and of the dead.
 For if Christ bee dead,
 surely the seruant is not
 about his Master, we must
 also die, and if he be risen
 againe, we haue also most
 firme hope, that we shall
 rise againe, and if he bee
 risen to die no more, nei-
 ther shall we die any more
 after our resurrection, but
 shall

shall alway abide with
him in glory. When
Christ died, a man like
unto us died, that the bo-
dy of Sinne might be de-
stroyed, that we might be
made one body together
with him. Wherefore
(my beloved sonnes) al-
though I now die, I be-
lieue, that my Redeemer
liueth; and that I shall
rise vp out of the earth, at
the last day, and shall bee
couered againe with this
skinne, and in this my
flesh I shall see him my
Saulour, whom I my selfe
shall see, whq now speake,
whom ye see now dying,
and not any other for me.
And these very eies,

shall

G 4

shall looke vpon him.
Wherefore reioice with
me, and sing, cast away
the garments of mourning,
and heavinesse,
praise the Lord, sing a
Psalme vnto his name,
give glorie to his praise,
for hitherto I haue walked
through fire, & water, &
behold now he refresheth
me. I will enter into the
house of the Lord, that I
may pay my vowes from
day to day. Oh how great
a gaine it is to me to die?
Because Christ shall bee
my life againe: Behold
the earthly house of this
habitation, is dissolved,
that another may suc-
ceede not made with
hands, eternall in the
hea-

heauen. Behold I put
off this mortall cloathing,
that I may put on immor-
tall. Hitherto I haue bin
in pilgrimage, now I re-
turne to my countrey.
Behold I now receiue the
prize, for which I ran in
the race, I touch the ha-
uen, which I haue desired
with so great a desire. Be-
hold I am carried from
darkenesse to light, from
dangers to safetie, from
pouertie to riches, from
battel to victorie, from
heauineſſe to ioy, from a
temporall life to eternall;
and from a filthy ſlincke
to a moſt ſweete ſmell.
Here I am blinde, there I
am inlightened; here I
am wounded; there I am

healed, here I am alwaies
made heauie, there I am
made ioyfull, lining here
I am dead, there I am
truely made alive. The
life, in this world, is no life,
but death, a deceitfull life,
a life loaden with sor-
rowes, weake, vmbra-
call, deceitfull. Now thou
flourishest, by and by thou
witherest, it is a fraile, a
momentany, a fading
life. Wherein looke how
much thou growest, so
much thou decreasest,
when thou goest more
forward, thou drawest
nearer to death. O life
full of snares, how many
men doest thou inangle
in the world? How many
through thee doe indure
the

the torments of hell?
How blessed is he, that
acknowledgeth thy de-
ceits, how much more
blessed is he, that careth
not for thy flatteries, and
how most blessed is hee,
that is well rid of thee?
O sweete, and pleasant
death, thou art truely no
death, that bestowest true
life. Thou purtest away
feuers and wounds, thou
quenchest hunger, and
thirst. O most iust death,
good vnto the good, and
rough vnto the euill, thou
humblest the proud, rich
and mightie, and exaltest
the humble. Thou o-
penest the way to eternall
punishment to the euill,
and to eternall reward to
the

the iust. After these, and other graue, and comfortable speeches, he vittered this heauenly praier following.

*The Prayer of Ierome
being now ready to
die.*

O Holy Iesus, my virtue, my refuge, my taker vp, my deliuerer, and my praise, in whom I haue hoped, in whom I haue beleueed, and whom I haue loued, my chiefe sweetnesse, my tower of strength, and my hope euen from my youth. Call me (ô the Guide of my life) and I will answer thee. Stretch fourth the
right

right hand of thy clemencie to the worke of thine owne hands, which thou (the creature of all things) hast made of the mire of the earth, and ioyned together with bones, and nerues, to whom thou dying hast giuen life, and mercy. Bid me come (O Lord) doe not delay, it is time that dust returne to the dust, and that the Spirit returne to thee the Sauiour, who hast sent it hither. Open to me the gate of life, for thou hast promised mee, that thou wouldst receiue it, when thou didst hang vpon the crosse for me. Come (my beloued) let me lay hold vpon thee, and not let thee

thee go, bring me into thy
house. Thou art my Ta-
ker vp: my glorie, and
thelifter vp of mine head,
my saluation, and my
blessing. Receiue me (O
mercifull God) according
to the multitude of thy
mercies. Thou dying, re-
ceiuedst the Theife vpon
the Crosse, running vnto
thee. O eternall blessed-
nesse, let me possesse thee.
In lighte (with the light of
thine eternall sight) mee
blinde man crying by the
way, Iesus, thou sonne of
David, haue mercy vpon
me. O inuisible light,
what ioy can I haue, when
I sit in darknesse, and see
not the light of heauen?
O light, without which,
there

there is no truth, there is
no discretion, no wise-
dome, no goodnesse, in-
lighten mine eies, that I
sleepe not in death, that
my enemye say not, I
haue preuailed against
him. My soule is weary
of my life, I speake in the
bitternesse of my soule, I
am sicke, my life is weak-
ned through pouertie, my
bones are dried, as it were
in a frying pan. And ther-
fore I runne to thee Lord,
the Physician: Heale mee
(O Lord) and I shall bee
healed, saue me (O Lord)
and I shall be saued, and
I shall not be confounded,
because I put my trust in
thee. But who am I (most
holy God, that I should
speake

(speak I boldly vnto
 thee, I am a sinner, alto-
 gether begotten, borne
 and brought vp in sinnes.
 I am a rotten carcase, a
 slipping vessel, an euil
 wormes meate. Woe is
 me (ô Lord) spare mee,
 what victorie is it, if fight-
 ing with me, thou shouldst
 overcome mee, who am
 lesse, then the stubble
 before the fire? Forgiue
 all my sinnes, lift mee
 poore Wretch out of the
 mire. O Lord, if thou
 wilt giue me leaue, I will
 say, that thou oughtest
 not to put me away, com-
 ming vnto thee, because
 thou art my God. Thy
 flesh is of my flesh, and
 thy bones of my bones.

For

For, for this cause, not
leaving the right hand of
the Father, thou hast
cleaved to my nature, and
becamest God, and man.
And why didst thou this
so hard, and vnthought of
thing, but that I might
come confidently vnto
thee, as vnto a brother,
and that thou mightest
mercifully communicate
vnto me thy diet? Where-
fore arise, helpe mee (O
Lord) arise, and reiect
me not finally. Euen as
the Hart braies after the
riuer of water, so my soule
thirsteth after thee, the
living fountaine, that it
may drinke waters of ioy
out of the fountaine of
my Sauour, and neuer
thirst

think againe. O Lord,
 when wilt thou haue re-
 gard, and rescue my soule
 from euill deeds, and
 my deliuing from the Lay-
 on; as if my sinnes were
 weighed; whereby I haue
 disguised thine anger, and
 my calamities were sweie
 the ballance, it would be
 heavier, then the sand of
 the sea; and if thou stay a
 little longer, I shall finde
 tribulation, and sorrow.
 Come (the ioy of my
 Spirit) that I may delight
 in thee; reueale vnto mee
 thy mercie, the ioy of
 mine heart. Let me finde
 thee; my desire. Euen as a
 seruant longs for the end
 of his worke; so I long
 for thee. O Lord, doe

Amos

Let

Let my request come in-
to thy sight, that thy hand
may sanctifie: I haue bin
a great sinner in my life
time, and done much euill
in thy sight. I haue not
knowne thee, I haue bin
vngratefull for thy bene-
fits, I haue not praised
thee, as I ought, I haue
often concealed thy truth,
when thou didst knocke
at the doore of my heart,
I was slow to let thee in
reuerently. I haue loved
my rotten body, which
goeth away like a shadow,
with too much affection.
I haue defiled my mouth
with vaine words, my
minde hath not bin al-
waies in thy testimonie,
I haue not turned mine
eyes

eyes from beholding vanitie, I have polluted mine eares with vnprofitable words, I haue not stretched out my hands oftentimes, to the necessities of my neighbours, I haue made hast (with my feet) to iniquities. What should I say more? from the sole of my foote to the crowne of my head, there is no whole part in me. Surely vnlesse dying vpon the crosse thou hadst holpen mee, my soule had dwelt in hell. O holy Iesus, I am pay of so great a price, for mee thou hast shed thy precious blood, O reiect mee not. I am the sheep, that haue wandered, O good Shepherd.

Shepherd) looke me vp,
and bring me to thy fold,
that thou mayest be iusti-
fied in thy sayings. For
thou hast promised mee,
that at what houre soeuer
a sinner repenteth, he shall
be saued. I am greeued, I
know my sins, and mine
iniquitie are alwaies be-
fore me. Truly I am not
worthy to be called thy
Sonne, for I haue sinned
against heauen, and before
thee. Speake joy, and
comfort in mine eare,
turne away thy face from
my sinnes, blot out mine
iniquities according to
thy great mercy. Cast mee
not away from thy sight,
neither deale with me ac-
cording to my sinnes, but
helpe

helpe mee, O God of my
saluation, and for the ho-
nour of thy name, deliuer
me. Deale benignly with
me according to thy good
will, that I may dwell in
thy house all the dayes of
my life, that I may praisse
thee together with those,
that dwell there for euer
and euer. Arise and make
haste (O the most beloued
husband of my soule) do
not consider, that it is
rawney, & black through
sinne. Shew hir thy face,
vtter thy voice in her
eares, for thy voice is plea-
sant, and thy face is come-
ly. Turne not away from
me, shun not thy seruant
at this houre. I waite vp-
on thee (O Lord) I be-
leeue

leeue to see the goodnes
of the Lord in the land of
the liuing. Therefore
come (my beloued) let vs
goe out together into the
field, and see, if the vine
hath flourished. Turne
my mourning into ioy,
incline thine care vnto
mee, make haste to de-
liuer me out of this
vale of teares &
miseries.

*Trinitati in unitate
Gloria.*

